Initial Sulouk
NAQSHBANDIS'

(Ibtadai Sulouk - Naqshbandis')

Written by
Rabbani Guide and Spritual Leader
Hazrat Khawaja Mohammad Hasan Jan Sirhindi
(Rahmatullah Allaih - رحمة الله عليه)

Corrected & Approved by
Allama Mufti Abdul Waheed Jan, Sirhindi,
Mujadidi, Farooqui, Naqshbandi

Translated in English by
Dr. Tariq Rahim Soomro, Dehati, Naqshbandi

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Dedicated to
My Spiritual Guide and Spiritual Leader

Peer-o-Murshid Qiblagaham
Aalaa Hazrat Faiz-e-Darjat Sain
Abdul Hameed Jan Sirhindi,
Mujadidi, Farooqui, Naqshbandi

Dr. Tariq Rahim Soomro,
Dehati, Naqshbandi

Glossary of Terms

Following are the nearest possible translations of Arabic/Sindhi/Urdu Terms in English language for readers to enable them to understand this book.

Akhfa	اخفیٰ	The term Akhfa or ikhfa means most arcane, deeply mysterious, or obscure, subtlety and it is located in at the centre of the chest
Amar	امر	Immortal
Aolia-Allah	اولیاءِ اللہ	Chosen friend of Allah Almighty by Allah Almighty
Baiyet	بیعت	It is an act of accepting the pious person as his/her spiritual leader
Baqa	بقا	Everlasting / Immortal
Baqa-Bi-Allah	بقابِی اللہ	It means Baqa for the sake of Allah Almighty
Bidat	بدعت	An innovation in Islam against Shariat
Dargah	درگاہ	It is a religious shrine mostly built over the grave(s) of a revered religious persons / personalities or living place of religious guide / leader
Dua	دعا	Making request to Allah Almighty
Fana	فنا	Annihilation
Fana-Fi-Allah	فنافی اللہ	Annihilation in Allah Almighty
Fardh	فرض	Compulsory prayer

Fitna	فتنا	Creating disagreement and division in religion
Hadith Qudsi	حدیث قدسی	Words of Allah told by Prophet Muhammad (PBUH), which are not Quranic verses
Imam	امام	Leader
Istikhara	استخارہ	Seeking guidance of Allah Almighty, when a Muslim is making a decision, he/she should seek Allah's guidance and wisdom through it
Jazb	جذب	Spiritual and mental condition or phenomenon
Khafi	خفی	The term Khafi means mysterious, arcane or hidden or latent subtlety. It represents intuition and is located in the right side of the centre of the chest
Lataef	لطائف	This word drawn from Quranic verses and these lataef (singular: latifa) designate various psycho-spiritual "organs" or, sometimes, faculties of sensory and supra-sensory perception
Madressa	مدرسہ	The religious educational institution
Majzoob Salik	مجذوب سالک	The one who leads to the way of Sulouk more sentimentally and less sensibly
Muraqba	مراقبہ	Religious meditation
Musjids	مسجد	The religious place where Muslim worship and meet each other to perform several socio-economical activities for the benefits of the community

Nabi-ul-Allah	نبی اللہ	Chosen Messenger of Allah Almighty by Allah Almighty
Nafi Asbat	نفی اثبات	Negate everything except Allah
Nafs	نفس	It means self, psyche, ego or soul
Nawafil	نوافل	The name of an optional prayer (Singular Nafil)
Paras	پارس	An imaginary stone, which turns Metal into gold if rubbed by it
Qaidah	قائدہ	Sitting in particular way during prayer – Namaz
Qalbi-Zikr (Zikr by heart)	قلبی ذکر	It is remembering the Allah in the heart – seeker in this way is reciting in heart Allah, Allah, Allah
Qibla	قبلہ	The direction of the Kaaba toward which Muslims turn for their daily prayers
Rabita	رابطہ	The spiritual connection with Allah Almighty or any pious person
Sajada Nasheen	سجادہ نشین	Spiritual successor
Salik	سالک	Seeker
Salik Majzoob	سالک مجذوب	The one who leads to the way of Sulouk according to Shariat more sensibly and less sentimentally
Shariat	شریعت	It is the Islamic law, which tells Muslims how to behave in every aspect of their lives, e.g. trading, praying, eating, walking, sleeping, inhaling and all other socio-economic matters

Silsila	سلسلہ	The distinguished way to act upon Shariat
Sirhindis	سرہندی	The Sirhindis are the descendants of Shaykh Ahmed Sirhindi, Farooqui, Naqshbandi, who was born in and buried at city name Sirhind, which is situated in East Punjab India
Sulouk	سلوک	The spiritual ways that lead Salik (Seeker) to reach Allah Almighty
Sunnah	سنۃ	The prayer practiced by our Prophet Muhammad (PBUH) – following His way is known as sunnah
Tariqa-e-Khawajgan	طریقہ خواجگان	The way of Khawajgan – (All Aolia's of this Silsila are know as Khawajas)
Tariqat	طریقت	The spiritual way or path directing towards highest level of remembrance of Allah Almighty
Wajib	واجب	Mandatory prayer
Wali-ul-Allah	ولی اللہ	Chosen friend of Allah Almighty by Allah Almighty
Wasil-Bi-Allah	واصل باللہ	Connected with Allah Almighty (for sake of Allah)
Zakir	ذاکر	The one who performs Zikr
Zikr	ذکر	The remembrance of Allah – reciting the name Allah, Allah, Allah or reciting the Kalma La-ilaha-illa-Allah (لاالہ الااللہ)

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Words from Translator (English Edition)

It is my great honor and privilege, that I am able to translate in English this great book on Naqshbandi Sulouk (سلوک) of a great Islamic author and scholar, spiritual leader and Rabbani guide Hazrat Khawaja Taj-ul-Aolia Mohammad Hasan Jan, Sirhindi, Mujadidi, Farooqi, Naqshbandi (Rahmatullah Allaih –ﷺ). This is all because of my spiritual guide (Peer-o-Murshid), Hazarat Qiblagaham Aalaa Hazrat Faiz-e-Darjat Sain Abdul Hameed Jan, Sirhindi, Mujadidi, Farooqui, Naqshbandi, without his spiritual support and guidance, I would not have been able to accomplish this uphill task.

Those seekers who want to travel in the way of Sulouk (سلوک) will find this book a great treasure. The original book was written in Persian language and latter on was translated in Sindhi by my grand-grand father (from mother side) Waizul-Islam, Molana, Moulvi, Nazar Mohammad Soomro, Dehati, Naqshbandi, but unfortunately was not published. Latter on this great book was translated in Sindhi and Urdu languages simultaneously by Professor Ali Nawaz Hajan Khan Jatoi, Naqshbandi, a disciple of Sirhindi Dargah (درگاہ) and these translations and his preface helped me to

translate this great book in English. If found some errors or mistakes, please ignore and forgive me and guide me for the correction for the next edition of this book. The translation work of this book was started on 26th June 2010, and first draft of this work was completed on 22nd July 2010 with Grace of Allah Almighty. Latter on the first draft was edited and updated with Grace of Allah Almighty on 3rd August 2010; subsequently the second draft was edited and completed on 23rd August 2010 and finally the final draft of this book was edited and completed on 25th January 2011 in the presence of Sahibzada Allama Mufti Abdul Waheed Jan, Sirhinidi, Mujadidi, Farooqui, Naqshbandi.

I am very much thankful to sahibzada Allama Mufti Abdul Waheed Jan, Sirhindi, Mujadidi, Farooqui, Naqshbandi, who took out his precious time and has kindly gone through the whole translation work and also put in his valuable recommendation to correct and approve this translation work. I am not going to forget to say thanks to my family for supporting me and guiding me to do this translation work, special thank to my father Haji Abdul Rahim Soomro, Dehati, Naqshabndi, who had corrected all drafts of this book and I am deeply thankful to Dr. Fazalullah Siddiqui, Naqshbandi, who also helped me during translation work of this book.

While translating this book I found and am very much confident to write that this book is not only about

Ibtadai (ابتدائی - initial) Sulouk (سلوک) but it is also about Intahai (انتہائی - highest) Sulouk (سلوک).

As this book is about Sulouk (سلوک) and Sulouk (سلوک) can be achieved through Zikr (ذکر). Allah Almighty has said in Holy Quran, in Para number 13, Surah number 13 Aaya (verse) number 28 (13:28) as:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(Translation[1]: Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort). Other important verses about Zikr (ذکر) are mentioned in Holy Quran, for example (4:190), (8:45), (29:45), (33:35) and (39:23), please refer them for further details if required.

About Author & his book

Near the city of Tando Mohammad Khan, there is village called Tando Saindad, where there is a Dargah (درگاہ) of religiously renowned personalities called Sirhindis (سرہندی). This place is very much popular within and without Pakistan in terms of Shariat (شریعت) and Tariqat (طریقت). The foundation of this dargah in this village was laid down during the worldly life time of spiritual leader and rabani guide Hazrat Khawaja Taj-ul-Aolia Mohammad Hasan Jan (Rahmatullah Allaih –رحمة الله عليه) in 1316 Hijri (1898 A.D.).

[1] http://www.alislam.org/quran/search2/showChapter.php?ch=13&verse=26

His praiseworthy and holly birth took place in the city of Kandahar (Afghanistan) on 6th Shawal 1278 Hijri (April 1862 A.D.). His worldly and spiritual education was imparted by his renowned father Hazrat Khawaja Siraj-ul-Aolia Abdul Rehman Jan (Rahmatullah Allaih – ﷺ), who was also one of the well-known scholar and Wali-ul-Allah (ولی اللہ) and was 10th Sajada Nasheen (سجادہ نشین) – Spiritual successor – of Hazrat Imam Rabani Mujadid Alf-Sani Shaykh Ahmed Farooqi, Sirhindi (Rahmatullah Allaih – ﷺ) and 37nd Sajada Nasheen (سجادہ نشین) – Spiritual successor – of Hazrat Ameer-ul-Moumneen Sydena Umar Farooq (Radhi Allah Tallah Anha – ؓ).

Hazrat Khawaja Siraj-ul-Aolia Abdul Rehman (Rahmatullah Allaih – ﷺ), the worthy father of the author of this book, migrated from the city of Kadhar Afganistan during the rule of Ameer Abdul Rehman, to Sindh in the village called Tukhur, which is situated in Taluka Gooni, District Hyderabad (cuurently district Tando Mohammad Khan).

His worldly life span was eighty seven Hijri years. During this time he performed 5 Hajj and had got constructed several Masajid (مساجد) and Madressas (مدرسہ) and he also authored more than 20 books.

In whole world, there are mainly four famous and significant Silsilas (سلسلہ) in practice in Islam. They are Saharwardi, Chishti, Qadri and Naqshbandi. From each Silsila several branches and from these several branches further several sub-branches have emerged.

Naqshbandi silsila was started by Hazrat Khawaja Bahaodin Naqshbandi (Rahmatullah Allaih – ؒ). Before him this silsila was known and famous as "Tariqa-e-Khawajgan" (طریقہ خواجگان) and loud oral Zikr (ذکر) was in practice at that time. Thereafter, Hazrat Khawaja Bahaodin Naqshbandi (Rahmatullah Allaih – ؒ) stopped the loud oral Zikr (ذکر) on divine revelation on his heart from Allah Almighty and started Sulouk (سلوک) by practicing mute Zikr (ذکر) La-ilaha-illa-Allah (لاالہ الااللہ).

Before Hazrat Khawaja Bahaodin Naqshbandi (Rahmatullah Allaih – ؒ) the pious personalities of this silsila (سلسلہ) were of opinion that Zakir (ذاکر) should do enough hard work so that the Zikr (ذکر) is achieved. The main goal of all sulouks (سلوک) of Naqshbandi silsila (سلسلہ) is to achieve the link with "remembrance" of Allah Almighty; that means remembrance of Allah Almighty remains forever without any interruption in the heart of the Zakir (ذاکر).

As mentioned supra that Hazrat Khawaja Bahaodin Naqshbandi (Rahmatullah Allaih – ؒ) initiated Zikr (ذکر) with La-ilaha-illa-Allah (لاالہ الااللہ) and kept the Zikr (ذکر) of reciting Allah Allah (اللہ اللہ) thereafter. On the other hand Hazrat Imam Rabani Mujadid Alf Sani (Rahmatullah Allaih – ؒ) initiated the Solouk (سلوک) from Allah Allah (اللہ اللہ) and kept the Zikr (ذکر) of reciting La-ilaha-illa-Allah (لاالہ الااللہ) thereafter. According to the religious scholars, with the Zikr (ذکر) of Allah Allah (اللہ اللہ) seeker is achieving more quick Jazb

(جذب) and with the Zikr (ذکر) of La-ilaha-illa-Allah (لاالہ الااللہ) Sulouk (سلوك) is achieved rapidly. In the first way Zakir (ذاکر) is achieving the status of "Majzoob Salik" (مجذوب سالك) and in the second way Zakir (ذاکر) is achieving the status of "Salik Majzoob" (سالك مجذوب).

The Zakir (ذاکر) until and unless not achieves Jazb (جذب), will not become Wali-ul-Allah; he / she may achieve Jazb (جذب) either in the beginning or at the end of the Zikr (ذکر). If Jazb (جذب) is achieved at the beginning of the Zikr (ذکر) then he / she is known as "Majzoob Salik" (مجذوب سالك) and if Jazb (جذب) is achieved at the end of the Zikr (ذکر) then he / she is known as "Salik Majzoob" (سالك مجذوب). It should be always remembered that the Sulouk (سلوك) is accomplished with the struggle of Zakir (ذاکر), but Jazb (جذب) is achieved only with the Grace of Allah Almighty; there is no role of Zakir (ذاکر) in it.

According to Sulouk (سلوك) of Hazrat Khawaja Bahaodin Naqshbandi (Rahmatullah Allaih – ﷬) mute Zikr (ذکر) should be performed only in heart, but according to Sulouk (سلوك) of Hazrat Imam Rabani Mujadid Alf-Sani (Rahmatullah Allaih – ﷬) mute Zikr (ذکر) is performed on several places of chest and these are known as places of Lataef (لطائف – levels in the way of Sulouk), and are described in this book. During the period of Hazrat Khawaja Masoom, the first (Rahmatullah Allaih – ﷬), who solely depended on only mute Zikr (ذکر) of heart, by this practice all Lataef (لطائف – levels in the way of Sulouk) were awakened and

achieved. Usually the Lataef (لطائف – levels in the way of Sulouk) are awakened after performing the Zikr (ذکر) on several places of chest. The goal is to awaken the Lataef (لطائف – levels in the way of Sulouk) one by one by performing Zikr (ذکر) on several places; or collectively at one place as mentioned above.

When different Lataef (لطائف – levels in the way of Sulouk) are awakened during Zikr (ذکر), then Zakir (ذاکر) observes several colorful lights. According to spiritual leader Hazrat Khawaja Taj-ul-Aolia Mohammad Hasan (Rahmatullah Allaih – ﷫) – the author of this book – the color of the Qalbi Latifa (قلبی لطیفه – heart level) is white; the color of Ruhi Latifa (روحی لطیفه – sprit level) is yellow and the color of Sirr Latifa (سر لطیفه – the secrete) is red.

According to the Naqshbandi Silsila (سلسله), there are three different approaches to establish link with Allah Almighty: first is Zikr (ذکر), second is Muraqba (مراقبه) and third is Rabita (رابطه). When Zikr (ذکر) becomes permanent feature of the heart of the Zakir (ذاکر), that means he/she achieves full command over it, it is known as "remembrance" and salik (سالک) establishes closest link with Allah Almighty.

Another way to establish link with Allah Almighty is Muraqba (مراقبه). Establishing and concentrating attention internally towards Allah Almighty is known as Muraqba (مراقبه). Seeker remembers Allah Almighty in his / her heart by reciting the name Allah. This is also known as Muraqba (مراقبه). In Muraqba (مراقبه) the

seeker is concentrating towards Allah Almighty and not towards His holy name.

The third way of becoming "Wasil-Bi-Allah" (واصل باالله) is Rabita (رابطہ – connection). When the seeker is relating and linking himself / herself with any Wali-ul-Allah (ولی اللہ) or Nabi-ul-Allah (نبی اللہ) from his / her core of heart or spiritually establishing relationship and or concentrating towards them with respect and reverence, then it is known as Rabita (رابطہ – connection). When seeker is concentrating towards any Wali-ul-Allah (ولی اللہ) then this pious personality automatically concentrates spiritually towards the seeker and the color of this personality encircles spiritually over the seeker. Sometimes the spirit of the pious personality appears in front of seeker in human shape and guides the seeker and if the seeker will get the status of Fana (فنا) in that pious personality then through him will reach status of "Fana-Fi-Allah" (فنا فی اللہ), because that pious personality is also Fani in Allah and if the pious personality is not "Fana-Fi-Allah" (فنا فی اللہ) then whatever the level or rank this pious personality has, seeker will reach that rank and not get further elevation. It is therefore essential that one should get Fana (فنا) in the pious personality who has already achieved the rank of "Fana-Fi-Allah" (فنا فی اللہ) and "Baqa-Bi-Allah" (بقا بی اللہ). According to Khawaja Mohammad Masoom, the first (Rahmatullah Allaih – ﷫), it is possible that with Zikr (ذکر) seeker may not get connected with Allah Almighty, but with Rabita (رابطہ – connection) the seeker gets connected.

From this book of my spiritual leader Hazrat Khawaja Taj-ul-Aolia Mohammad Hasan (Rahmatullah Allaih – ﷺ) it is observed that in his Sulouk (سلوک) there are levels of Zikr (ذکر) and with them there is initial Rabita (رابطہ – connection). First there is a Zikr (ذکر) of name of "Allah" (الله) and then the Zikr (ذکر) of "La-ilaha- illa-Allah" (لا الٰه الا الله). After that there is indication of Muraqba (مراقبہ), where connection is established with beloved Prophed Muhammad Madani (PBUH). This all is learned from pious personalities, otherwise Allah knows better. Spiritual leader Hazrat Khawaja Taj-ul-Aolia Mohammad Hasan (Rahmatullah Allaih – ﷺ), mentioned few pre-requisites before practicing the Sulouk (سلوک) and those are as follows:

1) Keeping the pure intention
2) Searching for the spiritual leader, and respecting him properly and remain in Rabita (رابطہ – connection) with him
3) Following the Shariat (شریعت) and keeping away from Bidat (بدعت)
4) Get away from and protecting himself / herself from self praise
5) Abide by and complying with Allah Almighty's will

Hope this writing of spiritual leader (Rahmatullah Allaih – ﷺ), will guide the seekers to swim successfully from Tariqat (طریقت) and to reach safely to the Haqiqat (حقیقت – Reality / truth), where there are lots of fruits of

Maurfat (معارفت) of Allah Almighty and seeker gets the reward, which never has been seen, heard or conceived. This all is achieved with the Grace of Allah Almighty only. The good acts of the humans are also because of His blessings. O! Allah, we are always begging your blessings in all the situations.

This book is written for the common Muslims to start the Zikr (ذکر) and to move forward in the way of Sulouk (سلوک) and achieve more and more benefits from this; for this reason, this book has been translated in simple English for the English knowing readers who are not familiar with Persian, Urdu or Sindhi languages.

Thirsty for Dua (دعا - prayer)

Tariq Rahim Soomro, Ph.D.,
Dehati, Naqshbandi
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Initial Sulouk

NAQSHBANDIS'

(Ibtadai Sulouk - Naqshbandis')

Dedicated with profound respect and full faith in the spiritual leader

Hazrat Mohammad Abdullah Jan Sirhindi,
Known as Hazrat Shah Aagha[1]
(Rahmatullah Allaih – ﷺ),

son of spiritual leader, guide and author of this book, Taj-ul Aolia Hazrat Khawaja Mohammad Hasan Jan, Sirhindi (Rahmatullah Allaih – ﷺ)

By Professor Ali Nawaz Hajan Khan Jatoi, Naqshbandi (Translator of Sindhi & Urdu Edition)

[1] At the time of publication of Sindhi & Urdu Translation of this book Hazrat Shah Aagha (Rahmatullah Allaih – (ﷺ) was alive.

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Few Words

(From the one who got published the Sindhi translation)

This book is about Ibtadai (initial) Sulouk (سلوک), which is though small in size but is enormous in its usefulness. It was originally written in Persian language by Taj-ul-Aolia Hazrat Khawaja Mohammad Hasan Jan, Sirhinid (Rahmatullah Allaih – ﷺ). In the beginning of this book it is written that, what characteristics and distinctiveness should be possessed by a leader or Peer-o-Murshid. Secondly it is mentioned that what responsibilities are imposed on the seeker and other than that seeker is told that how to perform Zikr (ذکر), how to follow the Allah Almighty and Allah's Prophet (PBUH), and how to go through several stages of Sulouk (سلوک). These are written in very beautiful and understandable manner.

Professor Ali Nawaz Hajan Khan Jotai by translating this book in Sindhi and Urdu had contributed a lot in religious work and also had written in detail about Sirhindi (سرهندی) family and their religious efforts.

The present spiritual successor of this Dargah (درگاه), Aalaa Hazrat Faiz-e-Darjat Tabeeb-e-Rohani, Hazrat Pir Aagha Abdul Hameed Jan Sirhindi, Mujadidi, Naqshbandi is strict follower of Fasting and Prayer; is

unique in praying, religious meditation and deliberation. He is also distinct in kindness, kindheartedness, accommodating and cooperative. He is prominent in knowledge and outstanding amongst lovers of Prophet (PBUH). His kind personality is blessing of Allah for all of us and we all disciples, followers, and human beings are getting equal benefits from him.

Other than this his elder son, Allama Sahibzada Pir Abdul Waheed Jan Sirhindi, Mujadidi, Naqshbandi in his young age of 20 years only has achieved the highest level of name and fame in Zuhd (زهد) and Taqwaa (تقویٰ), Quran (قرآن), Hadeeth (حدیث), Fiqah (فقه), Logic (منتق) and Philosophy along with eternal and external knowledge. All this is because of his fathers' guidance, education and training and also his ancestors' blessings.

O! Allah keep on us blessings of both these personalities and grant them long life (Aameen).

این دعا از من و این. جمله جهان. آمین باد!

It will not be out of place to mention here that today whatever I am is because of kind blessings of these pious personalities otherwise I am nothing at all. The duty and love of Zikr (ذکر) of Prophet (PBUH) is bestowed by them. O! Allah keep me busy in this duty and also keep my family busy in and to continue this mission (Aameen).

Khadim-ul-Fuqra
Syed Qamar Zamaan Shah
(Former Senator and Deputy
Speaker Sindh Assembly)

Initial Sulouk

(Ibtadai Sulouk– ابتدائی سلوک)

الحمد للہ و سلام علی عبادہ الذین اصطفیٰ

Thanks to Allah Almighty and peace and salams to His messenger (PBUH). Khaleefa (a designated disciple) of this dargah (درگاہ) Mian Jan Khan Shikarpuri, who is a knowledgeable of realities and is sincere disciple of my spiritual leader Hazarat Khwaja Abdul Rehman may Allah Bless Him (Rahmatullah Allaih – ﷬). He once in a meeting with me asked me to write step-wise material about "Ibtadai Sulouk" (ابتدائی سلوک) in book format. Although this author do not see any quality in him, but has written keeping in view his services; and with the hope that if someone after reading these lines; like them; then he/she will remember and pray for Mohammad Hasan Mujadidi, in good words.

Before starting the Naqshbandi Sulouk, few pre-requisites are required and they are written in following section so that Salik (سالک) be able to visualize the will of Allah Almighty in clarity. Initially, first of all, holly Shijra (شجرہ - lineage / family tree) in form of poetry is written for the blessing purposes.

احمد و صدیق سلمان و قاسم است جعفر است
بایزید و بوالحسن زو بو علی تاج سر است
یوسف است و غجدوانی عارف ، محمود هم
از علی رامیتنی شناس و شمش و خاور است
سید میر کلال است و بهاءُ الدین ولی
خواجه یعقوب عبید الله بفضل داور است
زاهد و درویش خواجه امکنه باقی به حق
احمد و معصوم گنج و صبغة الله گوهر است
از امام العارفین معصوم ثانی شد پدید
شه غلام محمد چو لعل و شه صفی چون گوهر است
هست فضل الله منور از شعاع نور او
حضرت شیخ عبد قیوم آفتاب انور است
آفتاب شرع احمد خاصه حق بهر ما
حضرت شه عبدرحمان ہمچو در ازہر است
مرشد با نور مولا خواجه محمد حسن
بالقب ثانی عمر از والد خود اظهر است
عبد الله جان شاه آغا صاحب فضل و کمال
زو غلام علي شهید ابن شهید آن صابر است
حضرت عبدالحمید از جد خود شد مستفیض
رحم دل، کامل، سخی، فیاض، فائق، طاهر است
آمد ثانی مجدد حضرت عبدالوحید
رهنمائے گمرہان، بدعت شکن، نادر سر است
ورد کن اسمای ایشان را و می خواں ہر زمان
تا بفضل حق ترا اسمای ایشان یاور است

After that I am writing it to clarify that when seeker is eager to start Zikr (ذکر) of Naqshbandi Silsila (سلسله) then he/she should first keep pure intension (نیت) and keep the love of Allah in his/her heart, and nothing of

this world or world thereafter is supposed to come in his/her mind.

After that he/she should ask from Allah Almighty to get spiritual guide (Peer-o-Murshid), whose outer is decorated with Shariat (شریعت) and his inner is filled with divine knowledge. In this regard he/she should do more research and do more struggle, especially in this era of Fitna (فتنا) when lots of satanic like humans (evil minded humans) are hiding themselves in the costumes of pious personalities.

چون بسی ابلیس آدم روء است
پس بہر دستی نباید داد دست

(Translation: Because lots of Satanic minded are in human shapes, so do not give hand to every hand; that means do not do Baiyet (بیعت) to everyone)

When someone finds the spiritual guide (Peer-o-Murshid) of such kind whose outer is decorated with shariat (شریعت) and his inner is filled with divine knowledge then the seeker should consider his company as a Paras (پارس), and consider his holly existence as eternal honor, and after performing Istikhara (استخارہ) according to shariat (شریعت) with true intension in his/her mind present himself / herself in his spiritual company, receive the directions of Tariqat (طریقت) and with deep respect start the Zikr (ذکر). Other than that he/she should keep respect for his spiritual guide (Peer-o-Murshid) in his presence or even in his absence; also do not object orally or even within his / her heart on

any words or actions of his / her spiritual guide (Peer-o-Murshid); do not turn his / her back towards him (physically, mentally, and / or spiritually) and also while eating or drinking. Also do not put his/her foot on spiritual guide's carpet, sheet or even prayer sheet. Completely surrender himself /herself to spiritual guide and think of him as huge source and medium of receiving love and knowledge of holly Allah. If he/she has any doubts and evil thoughts in mind, he/she should not keep them secret from spiritual guide. That means in every condition he/she should respect his/her spiritual guide, because the benefits of Tariqat (طریقت) are based on this point.

ادب تاج است از لطف الاہی
بنہ بر سر برو ہر جا کہ خواہی

(Translation: Respect of Allah is like a crown of blessing, keep the crown on your head and then wherever you wanted to go, go-ahead; that means do not worry about anything)

از خدا خواہیم توفیق ادب
بی ادب محروم ماند از لطف رب

(Translation: We are bagging from Allah (for Allah) the strength to respect, because a disrespectful is not going to get the blessing of Allah).

On the other hand keep himself / herself away from the company of the people who are followers of Bidat

(بدعت) and non-believers / non-Muslims, because their company is fatal poison.

نخست موعظت پیر میی فروش این است
کہ از مصاحب ناجنس احتراز کنید

(Translation: Wine seller guide is advising you to keep away from the company of non-believer / non-Muslim)

Also should follow the Muhammad's (PBUH) Shariat (شریعت) in drinking, wearing, eating, earning etc. that mean in day to day life follow Muhammad's (PBUH) Shariat (شریعت) completely; follow the permitted and stay away from prohibited; stop all those daily life traditions, which are against the Shariat (شریعت); should consider that Shariat (شریعت) as a scale bestowed by Allah, to measure/balance his/her actions and all efforts; if found in balance then it is a blessing of Allah; otherwise keep away from it; should also consider that Tariqat (طریقت) is sub-ordinate of Shariat (شریعت).

محال است سعدی کہ راہ صفا
توان یافت جز در پی مصطفیٰ

(Translation: O Saedi! It is impossible that pure and clean path can be found without following the foot steps of Prophet Mustafa (PBUH))

Also keep completely away from being proud, selfish, and self-centeredness, because no one with egocentricity can achieve the honor of being nearest to Allah Almighty; tender the greatness and grandness to Allah Almighty and do not include himself / herself in

these virtues. According to a Hadith-e-Qudsi (حدیث قدسی), Prophet (PBUH) said

"الکبریاء ردائی والعظمته ازاری فمن نازعنی واحدا منھا ادخلته النار"

The grandness is my upper wrapping sheet and greatness is my lower wrapping sheet, then whoever in these virtues is competing with me he/she will be put into hell fire. Therefore it is important for a seeker to adopt kindness, gentleness, politeness and cordiality and believe in that he/she is a human being and be obedient to Allah Almighty, be patient in sorrows and thankful to Allah in happiness. Also do not keep any hope in anyone even from his/her own son; consider the profit and loss as a fate from Allah, and accept them as a destiny. Note that Allah's decisions are not cruel but are always beneficial for human being.

Also do not feel disappointed when seeker encounter spiritual suspension and also do not feel pleased and proud when there is spiritual improvements, because both these situations may appear on every seeker, in the way of spiritual phenomenon.

According to Shariat (شریعت) and Tariqat (طریقت), give due respect to the people from the family of prophet (PBUH) and also give due respect to the religious scholars, because 'friend' (Allah Almighty) likes them and also refers seekers towards them.

Also there are lots of other pre-requisites, but logically few important of them have been discussed. Now I am coming to main objectives.

May Allah make your fortune well in both universes, so keep in mind that scholars of this Silsila (سلسله) has written in their books and booklets that human beings consists of 10 Lataef (لطائف – levels in the way of Sulouk), among them five are Amar (امر – immortal) that means spiritual universe and five are of this universe (خلق) that means the universe in which we live. Spiritual universe's five levels are as follows: Qalb (قلب - heart), Ruh (روح - spirit), Sirr (سر - the secrete), Khafi (خفی) and Akhfa (اخفی). Other five Lataef (لطائف – levels in the way of Sulouk) of this universe (خلق) are as follows: dust, air, water, fire and Nafs Natiq (speaking adult Nafs (نفس)). Among them first four are substances.

In Naqshbandi silsila (سلسله) the start of sulouk (سلوک) is from levels of spiritual universe. For that reason, scholar has written that our silsila (سلسله) start from where the other silsila (سلسله) ends. Because in other silsilas (سلسله) Sulouk (سلوک) starts from the levels of human universe and to keep Nafs (نفس) clean and pure, lots of hard and lengthy meditation are required to be done and thereafter, levels of spiritual universe are being pursued, but in Naqshbandi silsila (سلسله) with the Grace of Allah Almighty beginning is done with the spiritual universe and human universe's levels are automatically and simultaneously covered during that pace of time. That's why hard and lengthy meditations are not required to be done.

The details of this is as follows: when disciple is accepting the spiritual guide or leader (Peer-o-Murshid)

in the form of Baiyet (بیعت) then in the beginning he/she is ordered by his/her spirtual guide (Peer-o-Murshid) to perform Qalbi-zikr (قلبی ذکر), in which he/she is required to be busy. This Qalbi-Zikr (قلبی ذکر) is performed in this way, the seeker should put both knees on the floor and face the Qibla (قبلہ) just like in Qaidah (قاعدہ) in the prayer and close both eyes, keep tongue at the palate (upper part of the mouth), and in the heart, which is two fingers lower left side of a nipple, say continuously "Allah, Allah, Allah" with full concentration, devotion and attention and keep away all evil-thoughts, other concerns and worries from heart, and continue the Zikr (ذکر) with full attention and devotion. There is no limit or number of times fixed for this Qalbi-Zikr (قلبی ذکر), the more the struggle the more the benefit from it. The color of light of this Latifa (لطیفہ – level in the way of Sulouk) is white and is under the feet (that means rank) of Hazrat Adam Safiullah (Aleh Aslam – عليه السلام). The Zakir (ذاکر) who is reaching this level is known as "Aadam-e-Al-Mushrab" (آدمی المشرب – Under blessings of Hazrat Adam Aleh Aslam). Try to practice this Zikr (ذکر) as much as possible so this Zikr (ذکر) reaches the status of Fana (فنا) that mean Zikr (ذکر) becomes permanent practice of the heart and then heart never beats without Zikr (ذکر) of Allah, and if even seeker deliberately for a single movement wants to stop this Zikr (ذکر), he/she will not be able to do so; this is sign of strongest command in Zikr (ذکر). In this situation the Zikr (ذکر) of heart cannot be stopped deliberately. This situation is known as "Qalibi Fana" (heart immortal). The second

name of this situation is known as "remembrance". According to Allah's orders the name of Zakir (ذاکر) is written in the list of Aolia-Allah (اولیاءِ اللہ) after achieving "Qalbi Fana" (heart immortal). About this fact my grandfather wrote following poetry:

جام توحید از کف ساقی وحدت نوش کن
سلک گوہر از پس لعل محمر پوش کن
شاخ مرجان راستون سقف یاقوتی نما
حقہ نرگس ز برگ نسترن سرپوش کن

According to Shah Bahaodin Naqshbandi, shah-e-Naqshband (Rahmatullah Allaih – ﷺ):

لب بند و چشم بند و گوش بند
گر نہ بینی نور حق برما بخند

(Translation: shut the lips and close the eyes and lock the ears; then if you do not see the light of Allah then giggle at me)

In this poem, there are many puzzling secretes hidden, which are impossible to explain in these lines.

After that there is a level of spirit, which is on the right side two fingers down to the right nipple. The color of light of this level is yellow and is under the feet (that means rank) of Hazrat Ibrahim Khalilullah (Aleh Aslam – ﷺ). Whoever reaches this level is known as "Ibrahim-e-Al-Musharab" (ابراهیمی المشرب – Under blessings of Hazrat Ibrahim Aleh Aslam). As described above, at the place of the level of the spirit the Zakir (ذاکر) is required to concentrate and with full attention say continuously "Allah, Allah, Allah", until it becomes

integral part of his / her heart with the Grace of Allah Almighty and obtains the status of Fana (فنا).

After that there is level of Sirr (سر - the secrete), the place of this level is at the left side two fingers above the left nipple. The color of this light is Red and it is under the feet of Hazrat Mousa Kalimullah (Aleh Aslam – ﷤). Here the Zakir (ذاکر) should do the Zikr (ذکر) in similar way as described above, until it reaches the status of Fana (فنا). The one who reaches this level is known as "Mousv-e-Al-Musharab" (موسوی۔المشرب – Under blessings of Hazrat Mousa Aleh Aslam).

After that there is a level of Khafi (خفی), the place of this level is on the right side two fingers above the right nipple. The color of this light is black and is under the feet of Hazrat Eissa Ruhullah (Aleh Aslam – ﷤). The one who reaches this level is known as "Esv-e-Al-Musharab" (عیسوی المشرب – Under blessings of Hazrat Eissa Aleh Aslam). The Zikr (ذکر) of this level is done in similar way as described above, until it reaches the status of Fana (فنا).

After that there is a level of Akhfa (اخفی), which is placed at the centre and above of all previous four level's places and is under the feet of Hazrat Rasool Kareem Muhammad Mustafa (PBUH). The one who reaches this level is known as "Muhammad-e-Al-Musharab" (محمدی المشرب – Under blessings of Hazrat Muhammad PBUH). The Zikr (ذکر) of this level is done in a similar way until it reaches the status of Fana (فنا). After that Zakir (ذاکر) should visualize and start Zikr (ذکر) from all

five levels' places with single instant, until all parts of his / her body begin the Zikr (ذکر), which also can be heard. This is known as Sultan-al-Azkar (king of all Zikrs).

After that start the Zikr (ذکر) of "Nafi Asbat" (نفی اثبات), the description of this Zikr (ذکر) is written below.

Close the eyes and touch the tongue with upper side of the mouth, hold the breath inside and recite Kalma Tayyaba (لا الله الا الله) in the heart in such a way that the word "La" is drawn from his/her navel up to his/her head and then recite the word "ilaha" from head to his/her right shoulder and then recite the word "illa Allah" in a way that it strikes in the heart with great force. This practice is done in such a way that 3 cycles of this Zikr (ذکر) are completed in one hold of breath. Then release the breath and again hold the breath, repeat this again and again. When this practice of 3 cycles is easily done then instead of three times try 5 times with holding of one breath; this way seven times, then nine times then eleven times and finally up to twenty-one (21) times. Also note that when releasing the breath then the Zakir (ذاکر) should gently and gladly say from the core of his / her heart that (الاھی انت مقصودی ورضاک مطلوبی – means: O my Allah, You are my ambition and Your will is what I will follow). When the Zakir (ذاکر) with holding one breath complete 21 times Kalma and do not see any results of this, such as peace of mind, kashf-ul-Quboor (کشف القبور - revelation of the grave) and opening of Allah's secretes etc. then he/she should understand that given pre-requisites, which were

mentioned previously were partly or fully not achieved or there is an error in the way of performing Zikr (ذکر), and then he/she should restart Zikr[2] of "Nafi Asbat" (نفی اثبات). When the Zakir (ذاکر) will follow it properly then he/she definitely will get benefits of this Zikr (ذکر).

Taking care of numbers is known as "Woqoof e Adadi" (وقوف عددی - restricting to odd numbers). Seeker then need not to be contained with twenty one (21) times he/she should go on increasing the numbers until the number three hundred eighty three (383) is reached.

(ذالك فضل الله يوتيه من يشاء)

(Translation: This is blessing from Allah, to whom He may reward)

Now coming back to the first point, when with the Grace of Allah Almighty, the seeker achieves the ranks of all five levels – that means five levels reaches the status of Fana (فنا) - as described earlier, then he/she is also achieving the status of Baqa (بقا). After achieving all levels of Fana (فنا) and Baqa (بقا) then seeker also achieves automatically and simultaneously human levels' Fana (فنا) and Baqa (بقا).

Especially with the Zikr (ذکر) of "Nafi Asbat" (نفی اثبات) spirit is achieving peace and he/she leaves disobedience and feel comfortable (that means leaving the disobediences and accepting the commands and destiny of Allah with open heart). At that stage he/she achieves genuine and true faith. For example in Aaya number 136, Surah number 4 (یاایھاالذین آمنوا آمنوا), Allah

Almighty is indicating towards this situation. It should be noted that the Zakir (ذاکر) should not perform any Nawafil (نوافل) or Recite Quran etc., except the Fardh (فرض), the Wajib (واجب) and required (by Prophet – PBUH) Sunnah (سنة) prayer until he/she reaches the status of Fana (فنا), because before reaching the status of Fana (فنا) this Zikr (ذکر) is superior and beneficial then other Nawafils (نوافل). But after reaching the status of Fana (فنا) and Baqa (بقا) then Nawafil (نوافل) and reciting Quran will be more beneficial and boost towards success.

Note that, during Zikr (ذکر) if evil-thoughts come into mind of Zakir (ذاکر), which keep Zakir (ذاکر) away from Zikr (ذکر), then at this movement he / she should visualize his / her spiritual guide (Peer-o-Murshid) and feel that he is present before him / her and guiding him / her. This situation is known as Rabita (رابطه - connection) in Sufi terminology and in this situation Zakir (ذاکر) can achieve all required benefits.

After that, if seeker with the Grace of Allah Almighty, is granted the eagerness to go further to the higher levels then he/she has to start ten Muraqba (مراقبه) and they are grouped in four. After that Salik (سالك) enters into the "circles -دائرہ-" and in "arcs - قوسن". After that Zakir (ذاکر) enters into shadows of "characteristics - صفات" and "shevnaat - شیونات". After that Zakir (ذاکر) gets advancement and enters into three realities, for example, reality of Namaz (نماز - prayers), reality of fasting and reality of Kabba (کعبه). After that the status of "determinant - تعین" and "non- determinant

- "لا تعین", "personal-love - ذاتی محبت" and only obedience - محض عبودیت" are achieved by Zakir (ذاکر). Thereafter the progress goes in the direction, where there is no end. But it is difficult for a common person to understands and comprehend the details of these levels; it may cause denial of these levels because of inadequate knowledge. But with the Grace of Allah Almighty when the Zakir (ذاکر) keeps on struggling in this spiritual phenomenon will achieve the Fana (فنا) and Baqa (بقا) of ten levels, then the Allah Almighty will drag him/her to the destination automatically. The superior and complete details of these can be found in the Maqtoobat and books of Hazrat Immam Rabani (Rahmatullah Allaih – ﷺ) and Mukhzan Israr Hazrat Khawaja Qayoom-e-Jahaan (Rahmatullah Allaih – ﷺ) and also in the booklets of earlier Khulfa (designated disciples), whoever is eager to know may refer them. (ان شئت فارجع) If you want to refer towards Maqtoobat, you will find them as an endless ocean of knowledge.

Note that these ten levels or ranks and Kashaf of "Nafi Asbat" (نفی اثبات) are the big achievements and in this era only few human are there who got this standing, but as compared to above mentioned levels it is just like drop in the river.

آسمان نسبت بعرش آمد فرود
ورنہ بس عالی است پیش خاک تود

(Translation: Sky is at very lower level then the Arsh (عرش - upper level of sky) otherwise is at very high level then the dune of dust)

I am summing up with these words keeping in view the present era; other details are left for other free time. Oh Allah, do not catch us on our mistakes and blunders (Aameen). Peace is for those who followed the directions of Allah.

(وصلی اللہ تعالیٰ علیٰ سیدنا و مولانا محمد و آلہ وسلم)

(This booklet – originally in Persian, was written on 9th Raba-ul-Awal, 1361 Hijri around at afternoon time, and was copied by Ahmed Ali s/o Late Haji Mohammad Bobqai, on 24th Ramadan Shareef 1361 at Tando Saindad, Sindh, Pakistan)